



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Union Square, March 23, 1832.

Mr. Editor,—I feel at this time as if the cause of God required I should say for the encouragement of our friends abroad, that the mighty God of Jacob has sent his angel who is crying in this part of my charge, holy, holy, holy, is the Lord of Hosts, and blessed be his name. The posts of the doors move at the voice of him that cried—and I can say in truth, the house is filled with smoke, the eyes and hearts of sinners are most solemnly affected. Christians are awake and in the deepest agony of soul. They surround the altar of prayer with groanings, that cannot be uttered, invoking the blessing of the Prince of Peace upon rebels against God, who are madly opposing the work of God, that is going on at Union Square, and it is evident they tremble while they fight. The work commenced last Friday evening. I preached from Deut. 32, 11. "As the eagle stirreth up her nest, &c." And verily the nest was stirred up; God blessed his word and spoke to us out of the whirlwinds; the room in which we were assembled was filled with the majesty of God. Some wept, others shouted, and one pious Baptist Sister could scarcely keep from jumping; indeed she stamped with the foot, smote with the hand, and cried aloud to both saint and sinner, and the living fire from the blazing altar spread in every direction—all was filled with the holy unction, and the scene was sublimely awful. Having at this time no ministering brother to keep up the meeting, I thought it advisable to disappoint my brethren at Hannibal, and I accordingly preached on Sabbath at the Square. Our meeting continued from half past ten A. M. until four o'clock P. M. and in the evening brother Baldwin came and preached, and we had a refreshing from the Lord. Some souls were converted and several were struck down under the power of the Lord. Our meetings have continued every evening since until twelve and one o'clock. Being without help, as brother B. left us on Wednesday morning, I have had to labour very hard, but O! my blessed Lord has supported me, and by the assistance of our good and faithful brothers and sisters in Christ, we have been enabled to keep the ark moving forward. I must notice our brethren and sisters by name—Brothers F. and S. Huntington, Egerton, Fuller, Stebbins, J. and G. Enos, the Coals—Sisters names are Throll, Enos, Ploof, Pitcher, Egerton, Coal, M. Enos, &c. &c. part of which are Baptists and some Episcopal Methodists—Presbyterians also appear friendly; in short all is love and union with very few exceptions. Prejudice, the child of hell, is dying, and I think her grave-clothes are now making, and soon her funeral obsequies will be performed in this place by those who come up to the help of the Lord against the mighty. We have probably had as much opposition here as

at any other place in the United States, but we can sing praise to the great Captain of our salvation, for the victory is on our side. Bro. F. has gone for brothers Goodenough and McKee, and we shall proceed with our meeting under the expectation of aid from abroad.

I have written for several of our preachers, and have some hopes that brother O. Miller and Z. Covell, will come over and help us. The former will come soon as possible, if he does not at this time. I recently returned from our quarterly meeting in the Town of Conquest, Cayuga Co. and notwithstanding the weather was stormy, and the old side brethren raised violent opposition against us at that place, 50 miles from Union Square; yet our congregation was so large, we had to assemble on Friday eve in two school-houses, to accommodate the congregation here, and but few of our brethren came from a distance: our cause is rising; popular feeling is on our side. The Presbyterians in that vicinity were very friendly. The meeting was solemn and profitable, and the society was increased. You shall hear from me again, as soon as our meeting closes. E. B. DARE.

For the Methodist Protestant.

ALABAMA.

Madison County, March 8, 1833.

Dear Brother,—Since my last to you, the weather and roads in this region have been such that with unusual difficulty, appointments for devotional exercises have been but partially attended, both by preachers and people. Rains have been frequent, and in some instances excessive; swelling our small streams to an impassable height. But amid all these hindrances, ten or twelve have been added to the societies, some of whom are valuable and long-trying members; long tried in the M. E. Church. The societies, to whom I have had an opportunity of extending my labours since conference, appear to be alive to the subjects of religion, and to feel much in the time of their devotions.

Hoping that their example will be followed by other members similarly situated, I beg leave to lay before your readers, the recent course of a part of a small society formed late in last fall, which is destitute of a leader, and the members so widely scattered that they cannot meet as often as is necessary to render their association as a class, very profitable to them. The members of this society are all, (except three married ladies) young people; of course, not long experienced in religion. None but the married ladies had been heard to pray in society. They were, on account of their destitute situation, advised by two of their preachers to hold, (if they could convene,) meetings consisting only of the society, to sing and pray together, and thus build each other up. But unpleasant weather and their scattered situation prevented them from meeting. They were deeply sensible of their privations; and on one occasion when four of the young members and a young lady of the

Cumberland Presbyterian Church, were associated in singing some of "the songs of Zion," one of the preachers called in an appointment to be present with them. Two or three of the five promised to "try" to pray vocally. The time for their meeting came on and they met.—The married lady, at whose house they convened, commenced their devotional exercises by reading a portion of scripture, singing, (in which all joined,) and praying. Three of the young people, (one but sixteen years of age,) assisted in carrying on their devotions by giving out a hymn, (when called on,) and praying. A number of hymns were sung in the course of their meeting, and a flow of religious feeling commenced with, and increased to the close of their exercises. Indeed, they say their religious enjoyments have but seldom, if ever, surpassed what they experienced on that day. The timid female, who conducted their meeting, has been heard to say, that toward the close thereof, she felt as though the presence of a multitude could not have intimidated her. On next Sunday their second meeting is to be held. May God continue to bless them! Yours, &c.

DAVID GOODNER.

For the Methodist Protestant.

NEW YORK.

Portage, March 6, 1833.

Dear Brother,—Yours of the 19th ult. came duly to hand. I was pleased to learn that you were about to publish the works referred to in your prospectus, and I hope you will succeed, I will assist you all I can, and if I can find a suitable agent I will employ him in obtaining subscribers.

Since I wrote you last, we have held two quarterly meetings, one for Castile, and one for this circuit. They were both very lively and interesting. The last was thought by many to be the best they ever attended; we received two Baptist members, one of whom was a licensed preacher in good standing. There was a greater number of communicants than we have ever had on this circuit. We are building a meeting house in this place, to be 50 by 40 feet, with galleries and a class room; it is under contract to be finished the present season. We have already the heavy timber on the spot. The brethren in Castile have it in contemplation to build another, within about five miles of this. At Richmond they have a house up, and the roof on, and to be finished this season.

At Lenox they have a house nearly finished; to be dedicated next month. Brother Z. Covell, writes me from that Circuit, that the work of God was going on powerfully there.

I am much pleased with the Constitution of the New York Education Society; I think it is such a thing as we want. I presume we shall be able to furnish a number of students the ensuing season. I wish Bro. Snethen success, and I will aid the institution all I can.

Yours, &c. O. MILLER
President Genessee Conference.

Extracts from the Methodist Correspondent.

LEMUEL HENKLE, writes from Springfield, Ohio, Feb. 28,—“Since my last 28 have been received into the church on Xenia circuit; which makes in all fifty six this year. On last Saturday and Sunday, a week ago, we held a meeting on the Eastern extremity of the circuit, which was very profitable. We had many seekers at the altar, and 16 united in fellowship with us.—Last Monday night our second Quarterly meeting closed: it was a refreshing time: five joined the church. On Monday we organized a ‘*Temperance Society*’ of 50 members. There are four Sabbath schools within the bounds of this circuit, principally conducted by our own ministers and members.”

EDWARD E. PARRISH, writes from Springfield, Ohio, Feb. 27,—“Such were the discouraging circumstances under which we commenced our labours, on this circuit, we could hardly have been persuaded that things would have assumed so favorable appearances as they now have.—The clouds are dispersed, and the sun is beginning to shine. It is true, our increase is small when compared with Monongahela, Georgetown, Mount Pleasant, and other circuits, yet, we have some considerable additions from the world, and some from the old fellowship. Recently, three local preachers from the Methodist E. Church have united with us, they are men of industrious and useful talents; we expect more official members from that quarter, and our prospects from the world is encouraging.”

PETER CLINGLER, writes from Lawrenceburgh, circuit, Indiana, March 1,—“On this little circuit several have been constrained to give praise to God for his pardoning mercy. Our increase is small, but we are commanded not to ‘despise the day of small things.’ Ten have united with us this year, five of whom gave in their names on my last round.”

JAMES TOWLER, writes from Xenia, Ohio, March 2,—“Having received an Agency to act gratuitously for the American S. S. Union, I have been trying to do a little within the bounds of Xenia circuit; have organized three schools, and furnished them with between 70 and 80 vols. each; they amount in all to 179 scholars. Bro. Young has organized one also, the number of scholars I have not. My whole soul is in this work, so deeply interesting to the rising generation. I hope, that not only the members of the last annual conference who passed the resolution to sustain the Sabbath school cause, but that our official and private members, generally, will interest themselves in favor of the institution. Those we have organized are in connection with the American S. S. Union. Sectarianism has nothing to do with this business.”

JOHN HUNTSMAN, writes from Warrensville, Ohio, March 9,—“There are now four different neighborhoods, on this circuit, where the work of reformation is going on. A number have been happily converted to God. I have, since conference, organized four new societies, and received about 79 members into the church.—More could be done, if we had additional Ministerial aid.”

ORREN MILLER, writes from Portage, New York, March 6,—“We have had an addition to this circuit since conference, of more than 20 members, among whom is a preacher in good standing, from the close communion Baptist.—On Castile circuit, five miles from here, the brethren are preparing to erect one 36 by 46. About

30 miles there is another under roof. At Lenox, Madison county, another is nearly finished. Thus you see how reform is “going down.”

In reference to the request you make, for some of our able ministers to spend a few months in your district the coming summer, we have to say it would afford us much pleasure to be able to comply therewith, but our field of labour, at home, is enlarging faster than we can occupy it.”

METHODIST CHURCH WITH PEWS.

A church of the Methodist Episcopal order is about to be built in this city, in which the pews are to be held as private property, and families will sit together. We had always supposed that the discipline forbids this. But it seems otherwise. At least it seems that the glory of Methodism is departing in one particular, that of ‘free seats,’ open alike to rich and poor.—*N.Y. Evan.*

ECCLESIASTICAL.

For the Methodist Protestant.

OBSERVATIONS OF A SPECTATOR.

Mr. Editor,—Among other things which I have lately observed, I have noticed in various newspapers in this State, the publication of the Minutes of the Virginia Annual Conference of the M. E. Church, extracted from the Christian Sentinel, published in Richmond by the Rev. E. Drake, giving a list of the stations and preachers. And if this had been all I should not have said any thing on the subject. But in the preamble there is a sentence well calculated to deceive and impose upon the ignorant and unthinking part of the community, and palm upon them an error of no small magnitude. The expression is this, “There were upwards of one hundred Travelling, and several Local Preachers, in attendance.” Intimating that all took seats in the conference, for both travelling and local preachers were in attendance. Any person not knowing any better, would take it for granted that both sorts (travelling and local) took seats in the conference. This mode of expression is particularly exceptionable at this time, when we all know that an amicable adjustment of grievances was promised by the peace-makers of power when the general conference should sit. A good many old Methodists pretended to anticipate an alleviation of their wrongs at that time. When this preamble shall reach them, will they not say our expectations are realized?—See here! our travelling preachers and local preachers attended conference together, for it is published here in the minutes so.—Be not deceived, esteemed and injured friends, examine and see if your general conference did pass an act calculated to cause you even to hope for better times.

Did the General Conference annul the laws relative to representation? Did they curtail the almost unlimited power of the Bishops and Elders? No, they have done none of these things. Well, what did they do? Why they formed a Jesuitical paper, in the shape of a Pastoral Address. In which it is insinuated, that Heaven has examined their institutions, and being found by God to be based upon the firm pillars of truth and justice, the inflexibility of his government has prompted him to cherish the same with propitious gales from on high. And they publish furthermore, that they have found out the fact, that their system has devotees whose strict adherence to its

cause will not permit their determination to be slaves, to be frustrated “by designing men.” We cannot so slander Heaven as to say, that it cherishes a system which professes to enlighten mankind, while it dreads to be enlightened—no system that professes to be founded in reason while it shrinks from all reasoning—no system that trembles when the gauntlet of serious discussion is offered and resorts to flight and deep concealment—no system that impudently shouts victory while it shrinks from the combat—no system that gives juvenility the superiority of age. The system which we believe Heaven smiles upon, is founded upon the golden and unalterable rule which reads, “Do unto others as ye would they should do unto you.”

Again, this much admired in heaven and in earth system, is to yield us the utmost possible benefit. And how? We can impose upon the ignorance of our people, by publishing to the world that our travelling and local preachers attended conference together, and a large majority of them will never know but what they entered the “sanctum sanctorum” with us, and assisted in the arrangement of our conference business. Will the Methodist people permit themselves to be thus imposed upon? I ask the Episcopal Methodists to what alternative they will now resort, a peaceful and quiet submission to the powers that be? or will you act like men and engage in reclaiming to yourselves tranquility and freedom? are you willing still to see christian liberty attacked; its advocates assailed; their names cast out as evil by those tyrannical declaimers who support their system, not by argument but by sophistry, misrepresentations, ridicule, vain and puerile declamation, and all such arts as impose upon the understanding and carry away the suffrages of superficial hearers, who never fail to think themselves convinced when they are delighted or amused. I am aware that some might say they are for all sides: this cannot be. So if you are not for, you are against us: there is no middle ground: and the man that does not take sides in this contest, in my humble opinion, deserves a grave in the ecclesiastical earthquakes of the day. S. J. H.

Mount Prospect, N. C. 1833,

For the Methodist Protestant.

ON READING.

Mr. Editor,—It is greatly to be lamented, that the useful and religious knowledge which can be derived through the medium of books, which are the labours of pious and intelligent men and women, has been so greatly depreciated by some in our church. It is highly probable that there are some young men whose talents are (as one of former days has defined) like marble in the quarry, which only wants a little labour to dig them out, and a little more to polish them. But do not misconstrue my meaning here if you please; I do not mean that the talents which shine with the most brilliant rays, is always the most useful, the essential point is to have them smooth; for when a man endeavors to display his literary refinement when preaching the mysteries of the gospel of Jesus Christ, it is like the ignis fatuus which only appears for a season, and then vanishes forever, and leaves no good impressions on the minds of his hearers. A preacher should endeavor to steer between bombastic, and abject sentences. But I will now say something relative to the improvement of the talents which have been communicated to all the sons and daughters of Adam; and in order to accomplish this end, I refer you to the perusal of moral

and religious publications as one grand auxiliary. I feel no restraint of conscience when I say, that I heartily believe that the perusal of such publications has been the instrumental cause of translating souls from under the power and dominion of sin and satan into the liberty of the children of God, and the edification of believers. And have not those books the same tendency at the present to expand the mind, and excite a disposition in the souls of their readers to press forward to the mark for the prize as they ever did? Certainly they have. Neither do I wish you to misconstrue my meaning here, nor think me an innovator, endeavoring to establish a new system of rules, according to my own devising. While I admonish you to peruse the pages of such works as are just referred to. I wish you not to turn your back upon the Bible; it is only to assist you in comprehending the mysteries of the Bible that I refer you to those books. It may be replied by some, that they have not the pecuniary aid to procure to themselves such means of information and knowledge; I would then reply that if some of the superfluity and extravagance of living was abandoned, they might on very facilitating terms obtain this means of usefulness. Neither do I wish you to place implicit confidence in any man's ideas until you have weighed the authenticity thereof by the grand criterion, the Bible.

If parents were to feel solicitous to excite a disposition in the souls of their children to aspire after wisdom by diligently reading religious books, and bring them up in the nurture and admonition of the Lord, I am constrained to say that God would bless their labours. How far these ideas may comport with the general opinion of the church I know not. But before they are condemned, they should be given a fair and dispassionate consideration. Yours, &c.

W. MCGWIGAN,
Lay member of the M. P. Church.

For the Methodist Protestant.

Mr Editor,—I hope you will permit one of your itinerant ministers to invite the attention of the members of the approaching Maryland Annual Conference, through the columns of your useful paper, to a subject of great importance; that is, to the calm consideration of the question, whether the stationing power of Annual Conferences would not be more productive of harmonious feeling among our travelling preachers, and more beneficial to our church, in the hands of a committee, than in the hands of a President?

At the time of the organization of the first Maryland Annual Conference, I thought with many of my brethren, that the stationing power had better be in the hands of the President; but I have since changed my opinion; and I hope it will not be imputed to a want of firmness in me; for I maintain that every man ought to be honest enough to change his opinion when superior light and evidence are presented to his mind, on subjects which are not perfectly understood; and when theory and practice are both necessary to instruct men in the knowledge of the best plans to operate, they ought to be willing to give up old plans, if a new one can be demonstrated to be the best. The advantages which a stationing committee would possess over a President, to my mind are obvious, from the following reflections.

A committee would not have the embarrassment which a President would feel in assigning any man to his place of labor, no individual

accommodation would likely take place from any feeling of attachment for one man over another. The responsibility would be divided with a committee, which rests alone on a President. In the "multitude of counsellors there is safety." And hence a committee would be more likely to give general satisfaction than a President. If any case of dissatisfaction existed, after the appointments were made by a committee, the whole conference would be a safe power to appeal to; and no brother could feel that the President had injured him, if he had nothing to do with his appointment, other than to represent to a committee the situation of the circuits and stations, and the lay Delegates would be more capable of giving correct information about any circuit or station than a President, who probably may not have been on the different circuits, and on the stations more than four times during a whole year.

AN ITINERANT.

For the Methodist Protestant.

A CALL ON THE FATHERS.

Mr. Editor,—Circumstances with which we were recently surrounded, led us to notice, with greater scrutiny than formerly, the government of the great family of Methodists in the United States; and in our researches for information thereon, we were not a little surprised to discover a lack of Mr. Asbury's name in the minutes of the American Conference, for the year 1778.

We now beg leave to enquire, through the medium of the Protestant, of the aged Fathers of the Methodist families in the United States, 1st. Was it in 1778, as it is now, that those preachers were not in the travelling connexion, and consequently, not eligible to seats in conference, whose names were not in the minutes? 2d. Did preachers then, as they do now, lose their "divine right" to govern the church, when they ceased to be recognized in the minutes?

If these interrogatives should be answered in the affirmative, we would enquire, 3dly. From whence did Mr. Asbury, while out of the travelling connexion, derive power to call the Delaware conference of 1779?

We can recollect the days when preachers who rejoined the travelling connexion West of the Alleghanies, had to serve for a time, as probationers, in order to be readmitted into full connexion. Was this a rule or usage throughout the connexion in 1779? And if so, how was Mr. Asbury eligible to a seat in the Delaware conference, and to the high office he was therein clothed with?

MIDDLE AGE.

February 15, 1833.

For the Methodist Protestant.

Mr. Editor,—As the General Conference approaches, I will take the liberty to send you occasionally, for publication, some proposed amendments to the Constitution; such as the General Conference can make when "recommended in writing, by two-thirds of the whole number of the Annual Conferences, next preceding the sitting of the General Conference."

Proposed amendments to the Constitution:—From article 8, section 6, expunge the last sentence, which reads, "A similar regulation shall be observed by the Annual Conference."

After the last paragraph of article 7, add: "The Members of Annual Conferences shall deliberate in one body; but upon the final passage of any question, if it be required by three

members, the itinerant ministers and the delegates from the respective circuits and stations, shall vote separately; and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference."

Art. 6, section 1, between the words "preachers and exhorters," insert, in a parenthesis, the words "stationed and unstationed."

The following recommendation would be very acceptable to many of our unstationed ministers, if it were passed by the respective Annual Conferences. "Whereas, many of our unstationed ministers are of the opinion, that they have not a certain representation in the Annual Conference, it being in the power of the laity entirely to exclude them from a seat in that body, by constantly electing laymen for delegates, to represent the circuits and stations; therefore, resolved, that this Annual Conference do recommend to each circuit and station within its limits, in every case where said circuit or station shall be constitutionally entitled to two or more delegates, that at least one of them shall be an unstationed minister, except at the Conference next preceding the General Conference."

"And furthermore, resolved, that it is hereby recommended to each district entitled to send more than two representatives to the General Conference, that at least one of the additional ministerial representatives, to which the district may be entitled, be an unstationed minister."

The writer of this article was among those who opposed, on the floor of the Convention, every thing like fixing constitutionally, a definite proportion of stationed and unstationed ministers, as representatives to the General Conference, for reasons which, to him were entirely satisfactory, and are yet equally conclusive to his mind. He was however, then, and is still under the impression, that the church in her selections will not overlook the unstationed brethren, who, as a body of ministers, are so valuable an auxiliary in building up and perpetuating the numerous churches within our extensive limits. Yet, as we are prone to forgetfulness, he is of the opinion, that an official recommendation of the above character, would have its due influence and use.

MARCUS.

REVIEW.

For the Methodist Protestant.

CHRISTIANITY AND LITERATURE;

In a Series of Discourses.—By T.B. Balch, D.D.

The Reviewer does not intend to bestow even a word of praise on these Discourses. But we feel an interest in encouraging our native productions. If we ever expect to raise an indigenous literature, we must be less taken with imported books. The reader is doubtless aware, that the works of English Belles Lettres writers are purchased with avidity in this country. To this no exception is made, provided encouragement be given to our own efforts.

The volume which we use as a caption for this article, opens with some remarks on the temptations of literary employment. If the christian system be true, scholars are subject to its restraints, and they ought to be influenced by its motives. But fame may engross their affections. The love of fame was the ruling passion of Cicero and Horace, of Ovid and Waller. These individuals are named, because in their works they anticipate the awards of pos-

terity. But in efforts to acquire intellectual distinction, the moral character may suffer loss. It is only necessary to refer to the injurious tendency of Byron's writings, and immediate conviction arises, that give the noble poet fame, and he was reckless of all other consequences. The early writings of Moore were quite fragrant to multitudes, though they were deeply tainted with licentiousness. Chatterton, Dermody, Savage, Shelley, Keets and Neale, seem to have been unhappy, and the remains of one of them were burnt on the shores of the Mediterranean. They were unhappy however, not because they loved fame, but because they loved it supremely. This list might be much enlarged, but it is not necessary to our purpose. It becomes important then to ask, whether there be any system by which this restive desire can be controlled, without its being so impaired as to prevent its useful effects. It appears to be the persuasion of the author, as expressed in this book, that the christian system in its legitimate influence, is competent to extinguish all improper passions. This system so contracts the dimensions of time, and enlarges the future, that even the martyr of study is led to pause and think on his race, to the goal of distinction. This was manifestly the effect produced by it on the mind of Pascal, Boyle, Bacon and Locke. Noble minds have been employed in weighing the evidences, and adjusting the precepts of christianity. We are willing to put its advocates in array before the partisans of infidelity. For varied attainment, Ross, Professor Lee, and Sir W. Jones have not been excelled. Ross, though a youth, was the master of seventeen languages: Professor Lee, of twenty-two; and Sir W. Jones, of a still greater number. When the work of Milton failed to command the applause of men, he sought consolation in the approval of his Maker. Johnson has indeed tried to shew, that Milton had no cause for despondency, in the circulation of his poem; but Wordsworth has disproved this statement. The name of Newton is allowed by all to be immortal:—It is safely enshrined in the silver urns of the moon, and is borne down to earth, on each wave of light that rolls from the ocean sun: and Newton not only believed in the christian religion, but wrote extensively on two books of the scriptures. Linnæus introduced discoveries into science: and Linnæus was a disciple of christianity. It was his consolation when poor and forlorn, he bivouacked in the desert of Lapland, as it was his ornament when he discoursed of plants in the gardens of Hammarby. In science, the advocates of christianity have been conspicuous; while emulous feelings and inordinate desires after fame, have been subdued by this benign system.

Our author in these Discourses, vindicates the inspired volume against the charge, that it is opposed to the enlargement of the mind, or the progress of knowledge. It is often said, that the ignorant embrace christianity. If by this be meant, that the system opens its light on a world of ignorance, then this declaration is a truth honorable to christianity: but if it be meant, that the system does not command the confidence of elevated minds, the declaration is untrue. The leader of Israel was acquainted with the circle of Egyptian learning; and we refer the reader to Stillingfleet's chapter on the learning of Egypt, in his *Origines Sacre*. To be convinced that the scriptures are not inimical to Letters, it is only necessary to consider the works of Josephus, works to which libra-

ries have since been added on the Chronology, Geography, History, Poetry, and Biography of the scriptures. These sacred records give not a panoramic view of any selected oriental city; but city after city passes under the eye, followed by hamlets encircled by tranquil flocks, and deserts enlivened by the winding camel, and inland seas with borders embellished by the graceful antelope. Talmudists and Rabbis have devoted the span of life to the investigation of the Hebrew scriptures, and have found that span to be but an isthmus overlooking seas. Christianity too, has served as the basis of much that is purely addressed to the imagination. The writings of Milton, Klopstock, Pollok, Tasso; some, though not all the writings of Vida, Schiller, and Prior, have sprung from its soil. To these may be added the works of several poets, such as Montgomery, Wiffin, Barton, Kirke White, Milman and Bishop Heber. But on this point, the testimony of Sir William Jones is invaluable; because he speaks of the scriptures, independently of their divine origin; and because he was so well qualified to give testimony. He was versed in the antiquities of the East. He searched the fading chronicles of realms, once redolent in letters. There was not a shell on the vast beach of science too lonely for his investigation; and not a flower in the environs of Persian poetry, too secluded for his notice; and when he ungirdled his mind, the love of the eastern world, and the creations of oriental fiction, streamed forth with a kind of cornucopian affluence.

But there are obstacles in the way of lettered men, in embracing the christian system. The peasant embraces it from the impulse of feeling. His understanding may be convinced, but this conviction is wrought principally through the medium of his feelings. The lettered man receives evidence with caution, and weighs it in the nicest scales. His understanding may give a cold assent to the truth of the system, while his affections are not put into a glow of love to its objects. He looks on the delight of the christian in heavenly pursuits, as a kind of mystic Theopathy. He is too apt to admire our Saviour in the light of philosophy, rather than the light of heaven, in which he moved. His mind is employed on classical models of character, and he deems it his business to commune in insulated abstraction with the great men who figured in ancient days. There are exceptions to this manly way of thinking. Goethe believed in astrology, and Johnson was the victim of superstition; and others belonging to the irritable genus, seem at times to have been under a kind of lunar influence. But the feelings of literary persons can be engaged on the subject of christianity, and then there is danger that all the interest excited, may evaporate in feeling. Our sensibility is awakened by the virgin martyr of Massinger. Who believes that Pope did more than feel, if indeed he felt, when he wrote the Address of the Dying Christian to his Soul? The same may be said of Cumberland, when he wrote his Exodiad and his Calvary; and Byron, when he penned his Hebrew; and Moore, his Gospel Melodies. But the literary men condescend to bestow only partial feelings on the christian system; the hour on which no reasonable creature can look without anxiety, will probably bring to all a conviction of its supreme importance. The death of Hume, though vaunted by his friends, was a death in which egregious trifling was in the ascendant. A philosopher playing at loo, over the pit of annihi-

lation!! But at death entire dismay took possession of Voltaire, that thin and witty profligate. Johnson too, was importunate for the prayers of an humble Moravian minister. Grotius and Selden said that learning was not so important as they once thought it to be; and Locke said our greatest duty in life, is to prepare to die. Let us look a moment at the decease of Byron, among the marshes of Missolonghi. He said despairingly to his attendant, "You know all." We may indeed not know all, but alas! we know more than redounds to the credit of the Anglo Grecian Bard. We know that he spurned at all that was good, and that he curled his lips at all that was sacred; that he severed the tenderest ties, and invaded the domestic repose of men, less favored than himself in adventitious endowments. We know that he had conversed with all that was striking in nature, from the lights of the firmament, to the dim metors of earth, from the ocean to the remotest brook, with its tributary drops; from the forests rocked by the tempest, to the shrub protected by its lowliness; from the mountain, with its coral of crimson clouds, to the vale that sleeps in chains of beautiful captivity at its feet; and we know that all the eloquence of heaven, expressed in its suns and constellations, in its planets with their moons and rings, had not convinced this hateful libertine that he was a responsible creature. We know too, that Byron might have extracted all the shades of this picture, and have died under the towers of Newstead, the ornament of his line, the pride of England, and a blessing to his race. We know further, that had he been a christian, all that is green on earth, and all that is balmy and luminous in heaven, might have shed over him their influence in his struggle to escape from this lapsed orb, to his palm of victory and his robe of eternal honor.

We shall not follow our author into the details of his work; but we cannot dismiss it without a few additional remarks. The most obvious remark then, which occurs on reading it is, that the author has straightened himself by his desire to keep within the limits of his professional calling. In grave Discourses there is an incongruity in the introduction of copious literary matter. This incongruity might have been avoided if the volume had been cast into the form of essays. Then the author might have expatiated wherever his information might have enabled him to go; and literature in all its æras might have been tributary to his design. He might have sojourned in Greece, and shewn how the elements of letters were combined into eloquence, and wrought by the attic mind into every form of composition, and colored into every enchanting hue of fancy. He might have marked its appearance in the appeal of the orator to the popular passions, in the records of stately history, in the expression of deep tragic sympathies, in playful comedy, in didactic fable, in comprehensive philosophy, in the resounding epic, in pastoral lays, in moral odes, in lyric songs, and even in the bitter satires of Aristophanes. And now that its light has been extinguished in that olive land, how different the condition of its people. The Turk has long pitched his kiosk in the hall of Plato, and held his divan in the garden of Epicurus. His plume has nodded at the foot of Parnassus, and waved in triumph over Delphic steeps and Arcadian fields. Our author might then have examined among the Latins the copies of these inimitable Greek models, for the seat of letters was transferred to imperial Rome, and found a refuge

among the villas of the Tiber. And here, after the dissolution of the Roman empire, and a long night of ignorance, letters were revived. Then Dante made invisible things pervious to the touch; Ariosto entangled himself in the intricate mazes of fancy; Petrarch opened classic wells in the vales of Argua; Boccaccio told his graceful stories, and the epic mind of Tasso dwelt among the grottoes of Carmel and the cedars of Lebanon: he drew inspiration from the summits of Tabor, and the sheepfolds of Bethlehem; from the reeds of Jordan and the shores of Gennesareth; from the caves of Enghedi and the roses of Sharon, as he kept his nightly watch by the gates of the Holy City. Our author might have followed in the footsteps of Sismondi, Bonterwek and Schlegel; or accompanied Bowring through Servian, Batavian, or Lulean anthologies. He might have looked into the age of Louis XIV. or taken cognizance of the treasures deposited in the Escorial. He might have examined the Italian sonnet, or the Spanish ballad; the songs of the Troubadours, and the rhymes of Celtic bards: the hymns of the Swiss peasant, or the lays of the Venetian Gondolier. In speaking of the Celtic bards, it is true, we do not believe in the authenticity of the poems of Ossian; a wordy and puerile book, which M'Pherson palmed on the world. But letters have been cultivated for ages in Scotland,—in the palaces of her kings,—in the cells of her martyrs,—in the cloisters of her monks,—in the halls of her nobles,—in the groves of her universities,—in the manors of her chiefs, and even in the schools of her peasants. Her literature too, is distinguished by its adaptedness to the people for whom it was prepared; whilst much of the English literature was formed on Italian models, even as far back as the time of Chaucer, and Gower. Milton himself travelled into Italy and held converse with Galileo. He reared his tent in the cliffs of the Appenines, and after wandering at the foot of the Alps, he returned a literary palmer from that consecrated ground.

The next obvious remark which a reader would make on these Discourses, is this: that the author must have been perplexed to find the line between literature of which christianity approves, and that of which it disapproves. The christian system is not opposed to poetry, because poetry is one of the forms in which the system is conveyed to men. We know too, from the celebrated letter of Pliny to Trajan, that the early disciples of our Saviour sung hymns at midnight. Christianity cannot be opposed to biography, because it may be written with taste. We cannot oppose bishop Burnet's life of the Earl of Rochester, or Jones' life of bishop Horne, or Hayley's of Cowper, or Irving's of George Buchanan, or Aikin's of Selden, or Sargent's of Henry Martyn, or Southey's of Henry Kirke White, or Walton's lives of Hooker and Donne, or Johnson's of the line of British poets. Our author will not say that the satire of Juvenal and Perseus is to be condemned, when its shaft was aimed at despots; or that the irony of Pascal, Boileau, Young, Pope, Cowper or Gifford, was not useful. He will not oppose the literature of the reign of Anne, because it put on the light drapery of the periodical essay, and bore some resemblance to the Attic Nights of Aulus Gellius. But the author seems to have selected the novel and the drama, as the objects of vituperation. He objects, however, to the eastern visions and allegories, which adorn the Spectator, the Guardian, the World, the Rambler, the Idler, and

Mirror. Rasselas is a novel. Fenelon has made his Telemaque subsidiary to useful purposes; and no one condemns such works as Sydney's Arcadia, or Moore's Utopia, or Bunyan's Pilgrim, or Plato's Republic, because they were reared by the imagination. The strength of the objection to novels must lie on something different from the intrinsic nature of the system. It lies here, that our novels, with a very few exceptions, constitute a mass of disgusting trash, and lead off from those severe studies which give resistless energy to the mind. His biographer, Symmons, tells us indeed, that Milton fed his imagination by the reading of romances; but they could not have been the romances of our circulating libraries. Analogous to these novels, only more contemptible, are our Souvenirs, Bijoux, Tokens, Pearls, Gems, Wreaths, Amulets, Talismans, Offerings, which are not fit even for children. But with respect to the drama, our author is irreconcilable. An Athenian lawgiver is represented as indignantly striking his staff on the ground, at every appearance of the Thespian cart; and our author seems to have the same aversion to it that distinguished the Puritans in the reign of Cromwell. We agree with him in this, that the playwrights of the Elizabethan reign, did much to debase public morals. Ben Johnson was probably the purest of the flock. But the levity, profanity, and profligacy of Shakspeare are insupportable; and from him the whole company took their cue. In the hand of Milton the drama might have been useful and inspiring. This is clear from his Samson Agonistes; and he had at one time determined to cast Paradise Lost into tragic form.

The last remark which suggests itself on reading the Discourses, is this: that the leading sentiment of the book is based on truth.—A basis stronger than granite, and purer than Parian marble. The sentiment to which allusion is made, is this: "If christianity be inspired, then scholars ought to consecrate their attainments to its author, and live according to its precepts." It has indeed been said, that the theory set up in this book, would narrow the mind, and that the mind disdains to be entangled in the meshes of clerical art." This statement would certainly lead any one to conclude, that its author had asserted some principle of prodigious and untenable extravagance. Now what he has said may be thus expressed: Does Newton discover the laws of gravitation? Newton a thousand times before had heard mellow fruit drop from its stem; and for the direction of his mind, by a trifling incident, he owed some acknowledgment to his Maker. Does the fire of heaven enwreath the fingers of Franklin? Then the hand of that thoughtless philosopher ought to have been opened in adoration. Does Columbus stand among the islands of the West? Then some hymn of praise ought to have disturbed the solitudes of their orange groves. Does Linnæus or Cuvier discover unknown ranks of flowers? Then a garland was due to the altar of piety. Does Wilson look on our Praire and Savannah birds flocking along the chains of science into captivity? Then his azure eye should have been turned to the skies. Does Pliny or Brydone stand by the craters of Ætna? Then some grains of incense ought to have been cast into its capacious and glowing urns. Does Bruce rest by the sources of the Nile, or Lander by the termination of the Niger? Then some memorial of heavenly goodness ought to have been notched on their

staves. Our author has said that the fine powers of the Teian bard should not have been wasted on the praise of wine;—that Swift ought not to have purloined the virgin's cheek of its hue;—that Rousseau ought not to have pushed forward the cause of impurity, by the eloquent language of passion;—that Burns ought not to have accelerated the steps of thousands to the giddy heights of intemperance;—that Byron ought not to have hushed the thunders of conscience;—that the Ettrick Shepherd ought not to have cast off his pastoral innocence;—that Gibbon and Voltaire, Volney and Darwin ought not to have subverted the best hopes of men. The author has said, and said with truth, that in the education of our children, a preference ought to be shown to philosophers, historians, and poets, who have given fresh impulse to the steps of virtue, and renewed ardor to devotion; and that our country ought to cherish all that is good in letters, and reject all that is evil. He has said all this, and less he could not have said with fidelity to his sacred office.

S. W.



BALTIMORE:

FRIDAY, APRIL 5, 1833.

The Christian Journals of the present day are indeed wielding a two edged sword; with one they penetrate to the quick the morbid sensibilities of those drones in the ministry who are dozing away their days and years in sloth and apathy, whilst with the other edge they are laying open the wickedness in high and low places, amongst some of the membership of their respective churches. They are crying aloud and are not sparing in their implications of many professing Christians—they are shewing the priests and the people their sins in all their diversity.

Nor is this only amongst the Editors. No: but many faithful ministers are contributing the whole weight of their personal character, talents and influence to sharpen more keenly the edge of the sword; while some of the pious members have caught the spirit of the clergy, and now make their public appeals to both orders in the church. Nor can we refrain from mentioning that in this good work the high-toned "Churchman" with the more moderate "Recorder" of the Protestant Episcopal Church are contributing their full proportion of interest on these subjects. In fact, we open few more spirited papers on those points than the organ of the high church party, called the Churchman, published in New York. We would not pass by the Episcopal Watchman, which sustains its just claim to the title under which it watches—whilst the Presbyterian—the New York Evangelist, and the Southern Telegraph, devoted to the Presbyte-

DIVINITY.

THE WORD OF SALVATION.

"To you is the word of this salvation sent."—
Acts xiii. 26.

(Continued from page 100.)

What think you friends of the gospel of our Lord and Saviour Jesus Christ? Do not be afraid of it, for it will do you no harm; your Saviour never injured you, how should *his word*? Did he injure you when for your sakes he became man, and suffered on the cross? But you will injure yourselves, if you any longer refuse to accept his grace. I appeal to yourselves; are you happy without religion? you must say, no: I appeal to the people of God. Would not religion make you happy? yes, yes, is the universal answer. Is not the word of salvation sent to you now? Don't you see the possibility of being saved by it? All that God wants is the sinner's own consent. Be willing "in the day of his power," and God will save you. Will that young man become religious? What say you my young friend, will you "promise in this sacred hour, for God to live and die?" Will that young woman turn to God?—What say you my young friend? Come, open your heart to receive the joys of salvation. What say you, my friend, who have often seriously thought about this subject: you have made a few ineffectual struggles to be religious, and now you are disappointed, disheartened, and probably affronted. Come, begin over again with better views—do not seek to be sanctified before you are justified; but come as a poor guilty sinner seeking for pardon and acceptance. There may be a person here who went a little way on the heavenly road, and then turned back again. You got a distant view of the strait gate, and you thought it so extremely narrow, that you could not enter in. You forgot that, "with God all things are possible;" and that he can either contract or widen this gate, so as to admit with equal difficulty, the least sinner as well as the greatest. Come, try again, and he who issued the command, "Enter ye in at the strait gate," will with the command give you grace to obey.

We own it is difficult to enter into life; but the greatest difficulty of all is to persuade you to begin. Why cannot you make up your minds to begin just now? A man may desire a house or a field a long time, but if he would possess the object of his desire, he must fix upon a day to purchase them—thus it is with "the pearl of great price." You may think about it, and talk about it, and even pray about it, yet you may live and die without obtaining it. If you would possess the treasure hid in the gospel field, you must buy the field in which it is hidden; come, buy the truth. God hath fixed the terms very low, exactly suited to the condition of the purchasers. They are not "rivers of oil, and seas of blood," but *repent, believe, obey*; or, in other words, "give me thy heart." That is the demand of the Almighty, and he will be content with nothing less, and with nothing else. Make the surrender. Give him back his own. Part with every thing, and you will go away richer in your poverty, than ever you were before. We have no other terms to offer. God has not another Son to send. There is no second gospel. The conditions of salvation are the same as in the days of the apostles, and they must remain unchanged until the end of the world. Very much do I desire the salvation of my hearers, and the anxiety of my mind far exceeds my bodily exertions. Now for a yielding of the heart to God. What say you, friends, in your own minds?—

rian interests are equally bold in their warning voice against the apathy of both orders of the Christian world.

We confess that their word has penetrated our slothfulness and indifference on this highly responsible theme, and we seem to have been roused from our lethargy by denominations who have not heretofore been supposed to be as zealous as the Methodists. We say we feel reprov'd by those brethren; there have been hundreds of pieces which we ought perhaps to have copied from them, but we were really afraid that some Methodists were not prepared to receive such pointed and nervous articles as some which have appeared in other Christian Journals. But the constancy of the fire issuing from the artillery of the Christian presses have taken effect on us at last—we capitulate, ask for quarters from our more zealous brethren, and if they will receive us, though late, into their ranks, we promise to be more faithful. The word of God should be our fulcrum, on this should the lever (the press) stand; and standing on this basis alone, the press shall move the moral world. It is moving it, whether Methodists generally are sensible of the action or not.

We mean nothing harsh, nothing disrespectful to any—but we wish to write, and copy, and publish in much christian affection and love, such articles as we verily believe are wanting at the present day. Have we Christian Love? We want an hundred fold more perhaps than we enjoy. Have we holy and Heaven-born zeal? We have not half as much as we ought to possess.

Judgment must begin at the house of God if the condition of the moral interests of the world are to be improved. "Like ministers, like people," is not more trite than true. Like writers and Editors, like readers.

We then make our appeal to our writers, and also to our fellow editors of other churches, to aid us in waging war against the apparent unbelief of many who profess to be called of God to preach the everlasting gospel. We mean the unbelief of such as are afraid that He will not sustain them in the holy work of the ministry, wherever their judgments tells them they ought to labour, for the purpose of plucking sinners as brands from the eternal burnings—and further to aid us in rousing up the professing members of the churches to greater diligence, greater sacrifices, and to exterminate their covetousness—their love of this sinful world—that the love of Christ, and the love to sustain His faithful ministers may fill the void.

Fellow Methodist Protestants, we have done much, but we have not done half as much as we ought to have done—half as much as we can do. We beseech every member of our church by the value of precious souls; which cost the sweat, the toil, the labour, and the crucifixion of the Son of God, to consider well their calling. You are called to labour not only for a support for yourselves and your families, but you are also

called to provide liberally for those self and home sacrificing heralds of the cross of Christ, who labour only for souls. Let us examine our habits. Are we as "diligent in business" as we ought to be in providing things honest in the sight of all men, that we may make the greater offering to the Lord of the fruits of our industry? Or are any of us careless, so that we and our families merely exist, being perfectly indifferent whether the gospel fields have labourers or not? If the latter be the fact, the curse of Heaven may probably one day blast our contracted prospects, and perhaps not only reduce us and our posterity to poverty, but cause us to fail of having an entrance administered unto us into the Kingdom of Glory.

O how shall we meet a faithful gospel preacher at the dread tribunal who shall there declare "myself and my beloved family were devoted to the work of saving souls from eternal death amongst you and beyond you—I was hungry, and ye gave me no meat, naked and ye clothed me not whilst I was about my Saviour's business!" What shall the best of us answer? and what shall the Saviour say to us?

It will appear to our patrons generally, that our brethren are at last disposed to prepare matter for deliberation in the General Conference.—We are glad of it; and we so far, are pleased with the grave, polite, and christian manner in which the pieces we have published are written. Let any brother who believes our government can be improved by any amendments which he can furnish, we say, let him tell it to the church through the paper, that the church may be ready to act, through the Annual Conferences, and through the Electoral College, on every alteration which may be proposed to the body; and which alteration shall not conflict with the leading principles established in our church constitution. Every improvement offered will, of course, be offered as matter of judgment, and not of passion;—in christian affection, and not in party language; the latter of which begets strife, and a desire of mastery; instead of serving the great purposes of the christian cause.

We return our thanks to our highly literary friend S. W. for the rich treat he has furnished us in the Review of the work, entitled *Christianity and Literature*. The glance which he takes of Ancient and Modern Literature, is not, in our opinion, more rapid than it is correct.—The review will be read with the highest pleasure, not only by every person of learning, but also by every lover of chaste composition, morality, and piety.

We thank our brother Wm. H. Wills, of North Carolina Conference for the liberal order he has forwarded for Mosheim, and also for Prideaux's Connexion. These works will be completed in a few weeks, and shall be forwarded.

Will you trifle any longer, or will you now give way? Beware what you do, for it is dangerous trifling with conviction. This aching head—and panting breast—and trembling frame, prove that I feel your danger, and would fain get you right. Have you the least desire to “flee from the wrath to come,” the least quickening in your souls towards God? Oh cheerish the feeling. Do not part with it. Sooner part with thy life, all the reasoning in the world is powerless here, and no human being could produce in thy soul the least breathing after God. Art thou rich? That single desire after salvation is worth more than all thy property! Art thou poor? It is a counterbalance to all thy labours and privations.—Now is the time for successful action. “*Work out your salvation with fear and trembling, for God worketh in you to will and to do of his own good pleasure.*” When wax is warm, it is soft, and a little pressure will produce a fair and lasting impression! Suffer it to grow cool, it becomes hard, and no force can produce the image of the seal. It is the same with the human heart. To-day while it is called to-day, harden not yours. A smith will strike while the iron is hot. Go to the smith poor trifling sinner, “consider his ways and be wise.”

“Come in this moment at his call,
And live for him who died for all.”

You would not like to die in your sins and be damned! then embrace the present opportunity, and throw down all your weapons. Sacrifice your pride—your wisdom—your independence—your unbelief—and your indolence. No longer confine yourselves to faint desires, and lazy wishes, but earnestly labour to obtain forgiveness. Ask those who have preceded you in the work of conversion. They will tell you how they blushed, and wept, and trembled! how they prayed and agonized with strong cries and tears! While you hesitate—while you cowardly conceal from your friends the agitation of your minds—they are willing at the command of Christ, to surrender their property, and even lay down their lives for his sake. I do not think you can have a better opportunity. You know not “what a day may bring forth.” You may never hear the gospel again; besides, should you live till next Sabbath, you may feel no disposition to turn to God. Sin not only deceives the mind, but hardens the heart; and every day, and every hour, men become *worse and worse*. The next preacher you hear may have his mind directed to some other subject, and may not be equally urgent with you. A single rejection of Divine mercy, when your hearts are touched by the Holy Spirit, and when you see the way of salvation, must be more offensive to the Almighty than all the previous sins of your heart and life. “*To you is the word of this salvation sent.*” Bear witness, I have not trifled with you, I have not wasted the time in learned disquisition upon *little things*; but have proved by direct addresses to your consciences, that I wished to “say words by which you might be saved.” Do you receive the truth in the love of it? Do you meet God and the preacher half way, or do you say with Felix, “*Go thy way for this time, when I have a convenient season, I will send for thee.*”—Ah, that poor guilty trifling man! How is he imitated by careless sinners! Had he attended to the words of St. Paul he might have become a preacher of righteousness, and a happy saint in glory. But we never hear that he sent for Paul again—no, the convenient season never came. And will you procrastinate and shuffle also—

will you suppress the Divine conviction, and place another barrier in your way to heaven?

It is our duty to warn as well as teach—to threaten as well as promise. This word of salvation is terrible as well as gracious. You know the pillar of a cloud was light to the Hebrews, but dark to the Egyptians; so the gospel has two sides; it is either “the savour of life, or the savour of death.” To those who receive it, it is as myrrh and frankincense grateful to the senses. To those who reject it, it is more destructive than the effluvia from the lake of Sodom. The fact is, it either enlightens or consumes—it saves or damns. If the gospel makes you *no better*, it leaves you *much worse*. If the righteous are saved with difficulty, notwithstanding all their prayers, and tears, and services, “where shall the ungodly and the sinner appear?” Let your own hearts suggest the dreadful answer!

Thus have I set before you life and death, blessing and cursing. Which will you have?—Will you comply with the terms of the gospel, and live for ever, or will you continue careless and unbelieving, and perish in sight of the remedy? Be prompt in your decision, for you are rapidly floating down the stream of time in the current of your own corruptions, and may soon find yourselves in the gulph of an eternal and dreadful ruin. If you have heard this word of salvation aright, you will be much more disposed to pray to God for mercy, than to hearken to my voice. This is the point to which every preacher of salvation must labour to bring his hearers. After all, we only preach the outward word as something preparatory to salvation. It is the inward word which saves, “*Christ in you, the hope of glory, whom we preach.*” The published word can only be considered as a conduit to convey the water of life to your souls. The living water must proceed from the rock Christ.—Reconciliation with God is a personal and an unwitnessed transaction. God and the sinner must meet, and the only mediator between them is the God-man, Jesus Christ. The preacher may be an instrument in bringing the parties together, and God may bless his words to the souls of the people; but he alone can forgive sins.—He will not give his glory to another, nor bestow the blessings of the Gospel by delegation. It is not sufficient for the most pious minister to say, “*May the blessing of God Almighty, the Son, and the Holy Ghost be with you;*” you want a still stronger testimony than the word of man. “*The Spirit itself must bear witness with your spirits, that you are the children of God.*”

Be importunate, then, with the Almighty—resolve, like Jacob, not to let him go until He bless you. What you want is *pardon*; and do not waste your breath in praying about other things. What you have most to dread, is dissipation of mind. Do not take off your thoughts from this one point, *the favour of God*, lest your very prayers should hinder your salvation.—Think of nothing else—pray for nothing else. Never mind the narrow road—look only at the strait gate. Never mind the kingdom of glory—get the kingdom of Christ into your heart. Be instant in prayer every day and every hour, yea, every minute, until God shall say, “Thy sins which are many are all forgiven thee.”

CIRCUIT PREACHING.

A convention of Presbyterian churches recently held in Trumbull county, have arranged the churches into circuits, to establish a system of itineracy. One circuit contains eight towns.

MISCELLANY.

WONDERFUL PRESERVATION OF THE SCRIPTURES.

An inquirer into the authenticity of the New Testament, who regards it as he would any other book of the same date, must be struck by one very remarkable fact, namely, the integrity of its text, when compared with that of almost every other writing cotemporary with it. Not one syllable penned by the eight obscure authors of the Scriptures of the New Testament, received by the Church as canonical at the death of St. John, has been lost during the course of eighteen centuries. Yet of the historical works of Tacitus, half at least are wanting; out of the one hundred and forty-four books of Livy, only thirty-five exist; the collections of Atticus have entirely perished; the orations of Hortensius are known only through the allusions of his rival; and the literary fame of the great Dictator survives but in two narratives, one of which has been sometimes doubted. Where is the wise? Where is the scribe? Where is the disputer of this world? *May it not be the power of God, which, amid this wreck of eloquence and learning, has preserved unimpaired even to these latter days, the simple and unstudied composition of the illiterate Galileans; the impassioned but rugged addresses of the tent-maker of Cilicia?*—*British Critic.*

WHO GOES TO THE THEATRE.

We were never able to discover, that the theatre is any where in the world a favorite standing amusement with the majority of the population, certainly not of the well-informed, sound part of society, rich or poor. Wherever we have had the opportunity of observing upon the subject in England, and on the continent of Europe, the theatre is resorted to chiefly by strangers, not by the better part of the stationary population. It may be, though we doubt it, that a considerable part of the population of London and Paris go, once a year, to some one of the minor theatres. Any one who will make a calculation of the number of theatres, and the size of the usual audiences, compared with the population of the great cities, may form a conjecture on that head. The theatre is most frequented by travellers, persons from the country, and sailors returned from sea. A few dissipated young men only of the stationary population make it an habitual resort.—*N. A. Review.*

SCHOOL TEACHERS.

Some time since, we heard of the death of a class-mate. He had been much engaged in the business of school teaching, and it is stated that “seldom, if ever, did he teach a school, in which his pious and persevering labors were not blessed to the conversion of some of his pupils.” If all teachers felt their responsibilities as deeply as he did, and labored as diligently to imbue the tender minds of their pupils with correct religious principles, might not the happiest results be expected? Our schools would then be “nurseries of piety,” and the teacher, if early called to his account, could render it with joy, and not with grief. He that is “faithful over the few things” committed to his trust, shall not lose his reward.—*Episcopal Watchman.*

Certainly God had some further design in giving me my life, and preserving it by continual miracles, within and without, than that I should eat, drink, and die.



POETRY.

From the Episcopal Recorder.

WARNING VOICES.

"There is no speech nor language where their voice is not heard." THE PSALMIST.

"Wake, mortal, wake"—a voice of dread,
From Sinai's mount of fire,
Like the last trumpet o'er the dead,
Foretells the day of ire.
"On yonder law-embazoned stone
Behold thy destiny—
Wake, mortal, wake—thou art undone!
The soul that sins shall die."

"Wake, mortal, wake"—a sweeter strain
Breathes from the cross divine—
"Behold the Lamb for sinners slain,
And slain for sins of thine.
Now is the day the pardoning day,
The Lord's accepted time—
Flee, mortal, flee without delay,
He will forgive thy crime."

"Wake, mortal, wake"—the watchman cries—
"And pray to be forgiven;
Improve this moment ere it flies,
The next is lodged in heaven.
Now sweetly shines the day of grace
And pours its light on all;
But soon the sun will end his race,
The shades of death will fall."

"Wake, mortal, wake"—a fearful cry
Comes from the sick man's bed—
"Full soon, like me, thou too must die,
And lay thee with the dead.
But oh, like me, be not unwise,
And live for life alone;
Awake, and seize the precious prize,
Ere life itself is flown."

"Wake, mortal, wake"—the spirit's voice
Pierces the hollow tomb—
"To-day," it whispers, "make thy choice,
And flee the wrath to come.
There is, beneath death's sable pall,
For sin no sacrifice.
But bliss or wo awaiteth all—
Wake, mortal, and be wise."

"Wake, mortal, wake"—a sound within
Rings like the curfew's toll—
"A universe, if thou could'st win,
Will ne'er redeem thy soul.
Break, break thine adamant hold
On earth's uncertain joys;
Secure a treasure—not of gold—
A treasure in the skies."

"Wake, mortal, wake"—along thy path,
A thousand voices join,
To warn thee of the day of wrath,
With eloquence divine.
The fading eve—the withered leaf—
All nature sighs around,
That human life, at best, is brief,
And points thee to the ground.

"Wake, mortal, wake"—a voice, more loud
Than thunder in its might,
Exclaims—"Prepare thee for the shroud,
Thy soul's required this night!"
All—all have warned thee, thou must die,
Around, above, beneath;
Thou hearest now no warning cry—
It is the voice of—DEATH.

Z. M.

THE TREASURY BURNT. A SERIOUS DISASTER.

We are sorry to have to announce that the Public Building east of the President's Square, occupied as the TREASURY DEPARTMENT, was consumed by Fire Sunday morning, between two o'clock and sunrise. The fire was first discovered in the room adjoining that of the Chief Clerk of the Department, usually known among the clerks and other officers by the name of Mr. F. Laub's Room. It is not known whether the fire originated in the floor or the ceiling of the room, the whole being in a blaze before any one approached it; but no doubt appears to be entertained that the Fire was accidental. The whole room was on fire before the alarm was given; and until the alarm was given, even the watch walking the pavement in front of the Branch Bank (near the spot) perceived nothing of the fire (the building of the State Department interposing.) Every exertion was made, as the people gathered to the spot, finding that it would be in vain to attempt saving the building, to rescue the books and papers of the several offices. A great deal was saved, by the clerks and other citizens, considering the circumstances. It is hoped, indeed, that few books or papers of much consequence are destroyed.

All the books and papers on the ground floor are believed to have been saved, (in great disorder of course) and all those in the third story were destroyed. Of the books and papers in the apartments of the second story, much the greater part were saved.

The offices on the first floor, the books of which are saved, were those of the Register of the Treasury, the Treasurer, and the First Auditor. On the second floor, nearly all the books of the First Comptroller, whose office occupied the greater number of the rooms, were saved, and a part of those belonging to the office of the Secretary of the Treasury, in whose immediate apartments the fire was first discovered.

Of the offices connected with the Treasury Department, several of the most extensive, are kept in other buildings than that destroyed,—and are, of course, entirely safe, viz: those of the Second Comptroller, Second, Third, Fourth, and Fifth Auditors, and the Solicitor of the Treasury.

The papers destroyed were many of them obsolete, and almost all of a date prior to 1820. The most important papers destroyed were perhaps the correspondence of the Head of the Treasury Department, which was kept in the room wherein the fire originated.

When the fire was first discovered, it was the dead hour of the night, and the whole population of the city was so deep buried in sleep, that a comparatively small number arrived early on the ground. Very soon after the first cry of fire was scarcely uttered, at half past two o'clock, the keeper of the Orphan Asylum bell caught and repeated the alarm; whence it happened that the persons first at the fire, next to the immediate neighbors, were roused by that bell, and had half a mile to run before they arrived at it. To save the building, however, when once on fire, would, under any circumstances, have been impossible, so inflammable was its structure, as well as its contents.

No one can look at the smoking ruins, without a sensation of astonishment at the fatuity and utter improvidence with which books and papers of such vast consequence have been so long trusted to any other than a fire-proof building. The few scattering vaulted rooms in the building entirely escaped the flames; and had the whole building been similarly constructed, the fire could not have occurred; or if, through extreme carelessness, it had occurred, would have been confined to the room in which it originated.

Where was the watchman of the building? is a natural question. He was, we hear, sick at home; and the youth who substituted him was so sound asleep that he was, perhaps, only saved from being burnt alive, by those who broke open the doors and roused him. Had he been ever so wide awake, however, unless he had happened to inspect the particular room where the fire began, the alarm outside might have been his first notice.

We were glad to observe that creditable exertions were made by the proper officers yesterday, to collect and secure the scattered books and papers; so that by two o'clock in the day they were safely housed.

National Intelligencer.

STAGE ACCIDENT.—On Monday night last, the driver of the Hagerstown and Bedford stage, and one of the passengers were thrown off the stage box, when about three miles this side of Bedford—the wheels of the carriage passed over the driver, breaking one of his

legs, and otherwise injuring him severely. The passenger escaped unhurt. There were 10 inside passengers; and the horses started off with these, and without a driver, and ran upwards of a mile, when they were brought up by a turnpike gate, without occasioning further injury or damage to persons or property.

Patriot.

Revised List of Books and prices.

The following Works are offered for sale, by

JOHN J. HARROD,

BOOK AGENT OF THE METHODIST P. CHURCH.

And the prices, Wholesale and Retail given.

	per doz.	Retail.
Discipline M. P. Church, containing Constitution and Declaration of Rights,	\$3 25	37½
Hymn Book M. P. Church, plain, sheep,	4 00	50
Do. do. do. gilt and colored, sheep	5 00	62½
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Do. do. do. calf, gilt,	8 00	1 00
Do. do. do. do. super extra,	13 00	1 50
Do. do. do. morocco do.	13 00	1 50
Do. do. do. plain, calf,	5 00	69½
Do. do. do. morocco, strap gilt,	10 00	1 25
Shinn on the plan of Salvation,	14 00	1 50
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Saurin's Sermons,	36 00	3 75
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Dr. Jennings's History of the Controversy in the Methodist Episcopal Church, on the subject of introducing representation into the government of said Church,	9 00	1 00
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Pollok's course of Time, plain,	3 50	37½
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Mason on Self Knowledge,	2 50	31½
Mrs. Rowe's Devout Exercises,	2 50	31½
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50
Life of Mrs. Fletcher,	6 00	75
Evidences of Christianity, by Alexander Watson, Paley, Jenyns and Leslie,	12 00	1 25
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Do. Testaments, gilt, extra,	9 50	1 00
Clarke's Scripture Promises,	2 50	31½
Watts on the Mind,	4 50	62½
Watson's Life of Wesley	5 00	62½
Fox's Book of Martyr's,	36 00	3 50
Western Lyre, a collection of Sacred Music,	7 00	75
William's on the Lord's Supper,	3 00	37½
Golden Treasury, or Reflections for every day in the year,	5 00	62½
Lady of the Manor, 7 vols.	42 00	4 00
Clarke's Commentary on the Scriptures, 6 vols. 8 vo.		14 00
Henry's Do. 6 vols.		16 00
Scott's Do. 6 vols.		14 00
Do. Do. 4th, 6 vols.		18 00

The Agent has in Press,

The elegant quarto edition of Mosheim, Coote and Gleig's Church History, which is publishing at 75 cents per part, or twenty-five per ct. less than originally by the publisher who commenced the work. This edition will be adorned with numerous and superb Engravings, and the whole work completed in nine parts; or it will be delivered in neat binding, complete in one 4to volume for \$7 50.

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Dr. Adam Clarke's Commentary on the New Testament, 2 vols. royal 8 vo. on good paper, at \$4 for the work.

Also in Press,

Rev. John Fletcher's address to earnest Seekers of Salvation, 37½ cts.

It will be seen that there has been a reduction in the price of several of the above works. The Conference Stewards and others, who may have any of those on hand, will please charge the Agent with the difference between the present and former prices, for those on hand.